

## Considering of The Occasion in Qur'anic Separators: A Structural Semantics Study

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# Structural Semantics Study

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**Abstract:** One of the most noticeable stylistic features of the syntactical structures of the Qur'anic separators is to consider syntax consistency before verbal homogeneity. This research is concerned with the Quranic separators that deviated from the origins in their syntactical structures from the point of view of structural semantics studies for modern structure. The research proved through the study that the relinquishment of the separators from the syntactical origins was not only for the verbal occasion but was first for the creative values and semantics purposes required by the Quranic context.

**Keywords:** Syntactical Structures, Qur'anic Separators, Semantics, Quranic Context.

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**Introduction:** One of the linguistic miracles of the Holy Qur'an, which has attracted the attention of scientists and researchers from the ancestors and the successors and gained abundant of luck of the and authoring, is the Quranic separators. In the ancient times, the scientists were interested in counting the Quranic verses. They established a science from the Holy Qur'an called it the science of counting. They tracked the verses of the Holy Qur'an in it by verse, beginning till ending. And determine the location of each separator of the Quranic separators. They wrote a lot about them, including what came in special publications, also including what came separate chapters in major publications, because they realized the importance of identifying the separator, and the consequent matters of reserving the religion and Holy Book of Almighty God. It was noticed by the earlier scientists that many of the Qur'anic separators were out of measurement and were contradictory to some rules and linguistic origins. As a result, some scientists even collected forty aspects contradicting the Qur'anic separators. The researchers were divided into two parts in this regard. Some of them justified this difference by considering the verbal consistency and achieve the phonic harmony and musical harmony between the Quranic separators. Some of whom attempted to seek semantic ailments and hidden sects for which these violations occurred. This research is entitled "considering the occasion in Qur'anic Separators, a structural semantics study" within the studies concerned with Quranic separators. Focusing on the phenomenon of relinquishing from the linguistic origins in the structures of the Qur'anic separators.

And treating it from the viewpoint of the modern structural semantics studies, based on conviction that if the eloquent speech of poetry and prose was purified from relinquishing

from the origin for rhyme and musical purposes, Almighty God's speech is more deserving for exaltation and glorifying form the separator relinquishments from the origins for only verbal consistency, and if that was an important requirement and a strong factor from the factors of the Qur'an influencing on souls, but the research believes that the semantic purpose was the first aim behind this relinquishment. The Qur'anic miracle in terms of separations stems from this magnificent harmony and miraculous compatibility between the verbal consistency of the separators and the semantic compatibility of the contents of the verses according to the Quranic context.

**Research Importance:** The importance of the research stems from the importance of what is related to the Holy Qur'an. There is no language text, in the past or present, that is more eloquent than the Holy Qur'an. In turn, it remains for the researchers to work harder to clarify the reasons for its eloquence and miracle. Although the Quranic separations received a lot of attention from researchers who are interested in the affairs of the Holy Qur'an. The door remains open to researchers for more accurate scientific studies of the phenomena of relinquishing from the linguistic origins in the Quranic separators according to the principles of the modern language lesson.

**Research Aims:** The fundamental aim of the research is to attempt to explore the aliments and semantic secrets behind the relinquishment of some of the Quranic separators from the origins of linguistic structures. As deleting what has the right to be mentioned, and increasing what has the right to be decreased, and advancing what has the right to be delayed, satisfying with the semantic syntax analysis of some examples that hit the target and fulfill the purpose. The research has many other aims including connecting the Arab and Islamic heritage to modern linguistic studies and adding a new brick to the tower of linguistic and Quranic studies, by the structures of the Qur'anic separators that relinquished from the linguistic standards.

**Research Problem:** Among the linguistic phenomena observed by the reader of the Holy Qur'an and many of the linguistic structures in the Quranic separators relinquished the rules and linguistic origins such as deleting and increasing, advancing and delaying. which prompted many scientists to explain this phenomenon by considering the verbal consistency between the separators. But the research believes that there are semantic aliments that precede this verbal consistency. What are the semantic aliments behind the relinquishment of some structures of the Quranic separators from linguistic origins? That is the main problem that research is trying to find a scientific solution for. There are some sub-problems which are related to and emerged from the main problem. The research will attempt to solve all these problems through the structural semantic study of the Qur'anic separations.

**The First Component:** Theoretical study

**The First Requirement:** Specifying terms.

**Occasion:** The term "occasion" in its linguistic origin indicates communication, interdependence, similarity and problem. Ibn Faris says: "Al-Noon, Al-Seen and Al-Ba are

one word that measures the connection of something to something, and from it the lineage is named for its connection and for contacting it"(1)<sup>1</sup>. Ibn Manzur says: there is no relation between them means any problem" (2).

The idiomatic meaning of the word occasion is not distant from the linguistic meaning of it. For the interpreters of the Qur'an, occasions are knowledge from which the reasoning of its parts is explained. Proficiency in it depends on what the purpose of the surah is intended (3). Al-Ezz Bin Abdul-Salam stipulated on the occasion and the good linking of speech that it should fall into a united structure linking the beginning to the end. If it occurs in various reasons, it is not stipulated that each one should be linked to the other (4). And the occasion for rhetorists is matching the words for the purposes of meanings, "and the connection of the verses of the Qur'an with one another to look like a one word, consistent with meanings, with regular structures (5). Ibn Abi Al-Asba Al-Masrya appropriately divides the occasion into two parts: appropriate in meanings and appropriate in words. The moral occasion is that the speaker begins with a meaning, and then he speaks according to the meaning that suits him without words. As for the verbal occasion, it is to come up with rhythmic and balanced terms. The words rhyme with reasonableness is a perfect fit, and the balanced without rhyme is incomplete occasion (6).

The research believes that the previous two types revolve in one circle. The moral occasion ends with the words occasion, and the words occasion is not only considering the words, but also considering the meaning. The separators of the Qur'an are not merely a convergence between the words having music.

Rather, the separator of each verse has a close relationship to the content of that verse before it. Therefore, the research interest will turn to the verbal occasion that leads to relinquishing from some of the origins in the structures of the Quranic separators to achieve semantic values that the research seeks to explore through the Quranic context.

**Quranic Separators:** Al-Azhari said: « at the end of verses in the book of almighty God, there are separators, functioning like the rhymes of poetry. A separator is the singular form (1). This linguistic definition coincided with the idiomatic definition of the separator for Suyuti, he said: "The comma is the last word of the verse, such as the rhyme of poetry and the context of assonance (2). As for Abu Amr Al-Dany, he expanded the semantic of the meaning of the separator and differentiated between the separators and the heads of the verses. He said: "As for the separator, it is the completion of the speech and separates it from what comes after it. The complete speech can be the head of a verse or (can't be a head of a verse). Also, separators can be the head of a verse or others (3). The head of the verse can be a separator, but not, the separator can be the head of the verse. The separator combines both the two kinds (4).

The research does not address the study of separators with their extended structure to Imam Abi Amr Al-Dani. Rather, it deals with it in its narrow structure, by both Al-Azhari and Al-Assiuti. These are the similar words at the end of the verses that separate between what preceded it and what comes after it, and this is what most scientists agree upon.<sup>2</sup>

**Structural Semantics Study:** If "Semantics" is the science that studies the meaning, whether at the level of the single word or at the level of syntax, and if the science of syntax "syntax" is the science that studies the structural patterns of the Arabic sentence, what the research means by semantic study is to study the meanings of the words which are mentioned in the Quranic separators outside the systems of speech, which contradict to some principles and rules; considering the semantic occasion of the content of the Quranic verses.

And since the Qur'anic terms do not come individual from their linguistic structure which contains them, it was necessary to study the words of those Qur'anic separators within different structural patterns; such as advancing, delaying, mentioning and deleting; to derive the semantic values behind choosing separating words in their linguistic structures; The study of terms and structures is not an aim by itself, but it is in order to search for the meanings behind these words and structures. This is the content of Ibn Jenni's saying: "If you see the Arabs fixed their words, improved them, protected their footnotes, polished them, polished their endings, then you do not see that caring is then with words, but rather, we have a service from them for meanings and mentioning them and honoring them" (5).

### **The Third Requirement:**

**The Importance of knowing the Separators:** In the past, scholars were concerned with the verses of the Qur'an. And they established a complete science from the science of the Qur'an called the science of counting. It is also called the science of separators. They tracked each single verse of the Holy Qur'an in it. They clarified where each verse starts and ends, and they accurately determined the position of each of the Qur'anic separator. And being aware of the importance of this, and what may exist as consequences of the implications of religion and the preservation of the Holy Book of God. The scholar Al-Makhhlalati said: "know that memorizers the Holy Qur'an from the Companions and the followers considered each verse in terms of its beginning and its ending". They took intensive care in them. Then the successor transferred them from the ancestors and wrote in them books and prose and set general rules about them drawn from the sayings of the predecessors » (2)<sup>3</sup>

1. **Follow the Sunnah by Stopping at the Head of Every Verse when Reciting:** As the Prophet peace and prayers, be upon him used to do. Abu Dawud narrated that Umm Salamah - may God be pleased with her - that she mentioned the recitation of the Messenger of God: (when he recites the holy Qura'n, he used to recite each single verse individually). Therefore, the scientists said: It is better to stop at the heads of the verses, even if it relates to what comes after it, following the guidance, of the Messenger of God peace and prayers be upon him, and his Sunnah.<sup>4</sup>
2. **The Validity of the Prayer:** because whoever does not memorize the Fatihah, must recite seven verses instead of it, most likely from the scientists' statement. The worshiper must be aware of separators; to come up with what his prayer is valid.
3. **The validity of the Friday Preaches:** Scientists stipulated that the full verse should be read. He who is not aware the separators, does not know what the preach is valid for.

4. **Obtaining the Promised Reward(agre) for Reading a Certain Number of Verses:** Whether in prayer, or in others, if one is not aware of the location of the separators and the number of verses, he did not fulfill the condition for obtaining the reward (agre).
5. **Identifying the Positions of Lengthening and Shortening the Sound:** Some reciters obligate to lengthen the heads of any Surrat, especially as in Taha and Al-Najm, and among others, which Hamza and Al-Kisae lengthen, and Warsh and Abu Amr tend to shorten it. If the reciter does not know the location of the separators from those Surrats, he will not be able to determine the locations of the lengthening and shortening.

#### **Fourth Requirement:**

**The Miraculous of Separators:** The Quranic separator has two basic functions that get together side by side in the way of the unique Quranic syntax. Together, they create an outstanding miracle in any art of language of expression. One is a verbal function, the other is a moral function. As for the verbal function, it is represented by the fascinating musical rhythm resulting from the symmetry of the letters or their affinity at the end of the separators. The separators are often ended with Almadd and soft letters, and Alnoon and Al-Mim which are attached to them for rhyming and musical purposes. Undoubtedly, this rhyming and that music improve speech, and relieves the soul when reciting. This opens the way for the recitation Qur'an for recitation and Tagweed that captivates souls and heart.

As for the moral function that the separator achieves, it matches the separator word with what precedes it semantically. The separator is not only for rhyming and musical purposes. Rather, it plays a semantical role in harmony with the syntax of the verse that the separator ended. He read its conclusion: Most Forgiving, Most Merciful, so he was heard by a Bedouin who in turn denied it. He was not able to recite the Qur'an and said: If this is the word of God, then he does not say such. The wise does not mention forgiveness when committing sins, because this is a temptation to do so. This narration proves that the meaning precedes the word in choosing the Quranic separator, and not the other way around. Every word of the separators was stable in its place, enabled in its position. So that it is impossible for another word to replace it. Such replacement makes cacophony, which is rejected by the common sense and authentic linguistic taste, and this is the ultimate miracle.

Rafii emphasizes that it is impossible to find an occurrence in the structure of the Qur'an a rule to justify inserting the word or disturbing a letter. And that the words of the Qur'an were placed in their positions based on the nature of rhetoric. So that if a word was removed from the Holy Qu'an, then if all Arabs tried to substitute that word in its position in its meaning and function, that would be impossible and the entire language words would never be sufficient to replace it. (2)<sup>5</sup>

Thus, the word combines with the meaning in creating the miracles of Quranic separators. In this way, Al-Zamakhshari's saying is understood in (Alkashaf Alqadem) "separators are not preserved for their sake only except the meanings remain clear and understood, on the

way they are well structured and adherent. It also does not improve the choice of rhyming words for hearing, or smoothly pronounced by the tongue except as it is well structured for the proper meanings, so neglecting the meanings and caring only about improving the words alone is completely unrelated to rhetoric.

Undoubtedly, the Qur'an is miraculous in its eloquence and statement, its stories and rulings, its structure and its content. It is also miraculous in its separators, and this is what the study attempts to confirm through study of the semantic analysis of the Qur'anic structures of separators in the following topic.

### **The Second Component:**

**The Applied Study:** The research will suffice to address the issues of deleting, increasing, advancing and delaying, in the Qur'anic separators, providing some examples from the Quranic separators which fulfill the purpose and hit the target.

**The First Requirement - Deleting:** Language speakers tend to carry out less efforts in the process of speaking, with the consequent removal of some repetitive elements of speech, or deleting what the listener can understand depending based on the evidence accompanied with it, current or objective. Ibn Jani decides that brevity is considered as one of the basic characteristics of the Arabic language by his saying, "The Arabs - with what we mentioned – tend to brevity and but for enlargement are further, do not you see that if it is extended and repeated, it is a sign of the dislike and boredom of that case? and a sign that it is rather I passed through for its meaning and what the most important » (1). And Abdul-Qahir Al-Jarjani believes that the deleting is "a tiny, sooth and wondrous way, like magic. Through it, you see that when deleting is more eloquent than mentioning, and the silence is more beneficial, and find yourself more understood when you do not speak it, and have a clear statement if you don't have it ». (2)

However, in case the deleting occurred, there must be evidence for that, the evidence should be accompanied with the speech event. These evidences are either verbal objective or contextual. Ibn Jani warned of the importance of evidence for deleting by saying: "The Arabs have deleted the sentence, the word, the letter and the phonemes, and nothing is accepted of that except with a clear evidence for it, otherwise it was a form of the unseen knowledge" (3).

Some of the Qur'anic separators have occurred in syntax structures in which one of their components has been deleted, and the research has chosen from the deleting patterns in the separators to delete the subject and delete the object, as follows:

**First: Deleting the Subject:** Deleting the subject is one of the issues in which the grammarians greatly differed, some of them strictly prohibited it, including Ibn Jani and Ibn Hisham, justifying this with strong connection of the verb to the subject as in one part, so the subject is not deleted except with the verb. Others entirely permitted deleting the subject, including Kesai; By measuring with deleting the Almobtadaa and the Alkhabar.

And between the two opposing groups, other people mediated. They permitted deleting the subject if it was indicated by an existing evidence or objective. The supporters who permitted deleting the subject mentioned in details the positions where the deleting can occur, the most important of which is that the factor is Mabni to the unknown. Rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve. The origin of the occurrence or its deep structure is that Almighty God provides them. Then the structure had to delete the subject, the word of Almighty God. This required changing the structure of the verb from the subject to the object. Then, the pronoun of the objective (they) was converted to the plural pronoun (waw algama'ah), and the apparent or surface structure became.

And the relinquishment of the Qur'anic text from deep structure to the surface one may inspire the rushing observer that its purpose is merely a verbal aliment with the separators of other verses, Although, the research believes in the importance of verbal aliments and phonetic consistency between the Quranic separators to influence on the souls. It also believes that the relinquishment of the separators from the origin is not just for only achieving a musical and phonetic harmony, but also for a semantic purpose precedes the verbal purpose and collaborates with it in achieving that kind of miracle in which the Qur'an challenged the eloquent Arabs.

The reason behind the deleting the subject in the structure of the Quranic separator is only understood in light of the Quranic context surrounding the language separator structure. The verse which ended with the separator illustrates the high status of the martyr, the honor of jihad and martyrdom for the sake of God. The context is, then, a context to celebrate the martyrs and show their preference with life and sustenance in heaven, over the other dead believers (3). whereas the speech in this verse is directed to this special category of believers, the object pronoun based on verb is attributed to that particular group of believers, emphasizing their importance, honoring their affairs, and reassuring their hearts and those of their loved ones by ensuring the continuation of their eternal life, and the arrival of the well- sustenance to them in heaven, and that this a great excellence is for them alone, and God Almighty knows best.<sup>6</sup>

On the contrary, the subject in the structures of the Qur'anic separations may be deleted to the representative's case for inferior purposes, reducing its estimation, and promising them humiliation and abandonment, if those structures are mentioned in terms of defamation, slander, threat, and intimidation, then the separations should create harmony with their verses, as they are harmonious with their precedents.

The subject deputy here refers to the infidels and the Quranic context reduces their affairs, reduces their estimation, and threatens them with affliction and abandonment, and God Almighty knows best.

One of the semantic values suggested by deleting the subject is that the subject should be a proper noun and identified by the addressee who can deny it. such requires neither

mentioning nor statement. The context in which the Holy verse occurred relates to mentioning some of the horrors of the Day of Judgement which only Almighty God has the entire possession. One of the horror is pelleting up the sun إِذَا الشَّمْسُ كُوِّرَتْ. When the sun is pelleted up [in darkness]. Either by pelleting it around, like pelleting up the headdress, or by throwing and taking it away from its orbit. The mental presumption indicates that the sun can be pelleted out only by its creator. The rhetoric purpose requires deleting what is known necessarily, and the addressee does not deny it. Thus, the Quranic separator occurred in harmony with the meaning of the verse. It was removed from its structure by the pelleting subject; to reveal that - and almighty God knows best - the full knowledge of it, and it is something that cannot be doubted or contested.

**Second: Deleting the Object:** The grammarians did not differ in the permissibility of deleting the object as their difference in deleting the subject, because the subject is a must, and the object – for them - is additional, and it is permissible to delete it if there is no harm occurred, accordingly. Ibn Hisham stipulated the existence of the evidence if the deleted was a whole sentence or a part of it, but if the deleted was additional, no evidence is required for its deleting (2). Whereas, if the harm occurred from the removal of the additional, it is not permissible to delete it. There are two harms can occur by deleting the objects; The first: If it was an answer for a question, as in: "I hit Zaid" it is a response to a question: "Whom did you hit?" And the second, if it falls confined, as: "I only hit Zaid".

It is not permissible to delete "Zaid" only in these two locations. "As the response does not occur in the first, and the speech remains in the second indicating the entire deleting, and what is meant is it exiles for something else other than "Zaid", so the purpose is not understood and meant when it is deleted". As for the rhetorists, they had a long course in its tasks, which "abounds in its subtleties and its secrets are sounded, as if the merits of it are the most, and the goodness and kindness that appears are more wondering" (2).

As deleting for limitation purposes, it is for the verb to be intransitive, but the speaker does not intend to inflict the verb on the object, but merely attributing it to the subject. Then the intransitive becomes like the transitive one. Have you not considered the one who argued with Abraham about his Lord [merely] because Allāh had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allāh brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allāh does not guide the wrongdoing people.

That is, "Giving lives is only from him and taking lives is only from him without regard to whoever's deed either give life or take it (4).<sup>7</sup>

The deleting object has been deleted for shortening and limitation in many structures of the Qur'anic separators. Now we stand with some examples of both kinds, attempting to clarify the semantic values behind it. Among the structures of the Qur'anic separators, in which the object is deleted, for the shortening of the Almighty saying: "Travel by night with

My servants and strike for them a dry path through the sea; you will not fear being overtaken [by Pharaoh] nor be afraid [of drowning]".

The evidence in the Holy verse deletes the object of the verb غَرَّقَ the intransitive which is in the structure of the separator. This is deleting for shortening, Almighty God knows better, intended in the verb and an intended purpose in structure, and the interpreters have estimated the source as "drowning غَرَقًا"; based on the Quranic context in which the structure was mentioned, when God wanted to destroy Pharaoh and his people, Moses, peace be upon him, ordered the children of Israel to go out of Egypt at night to take them by the sea. The children of Israel felt panic when they saw that the enemy was after them and the sea was in front of them, so they feared from being caught by Pharaoh and his soldiers or drowning in the sea.

So, God revealed to Moses to strike the sea with his stick to split and become a dry road, so that he would not fear being caught from behind him, nor drowning in front of him (1).

Perhaps the answer is clear with some contemplation on the linguistic differences between the two previous verbs and the distinctive semantic features of each, the most important of which are two things. The first: that horrify may be from something unreal and doubtful or from something known and confirmed, as for fear, it can only be from something real and confirmed (2), and the second: fear is less than horrify, "horrify is the greatest fear, as if it were chosen here because drowning is greater than being horrified by Pharaoh and his soldiers; As this is a sign of safety". (3)<sup>8</sup> Based on the above mentioned, it becomes clear to us that drowning in the sea is more fulfilling and greater fear in the souls of the children of Israel than being caught by Pharaoh and his soldiers. Here, a smooth hidden semantic value is shown to delete the object in the previous verse separator; it is to avoid the word "غَرَقًا" - Its hardship and horror - to the Prophet of God Moses; reassuring himself and keeping him away from any fear in this difficult situation, and God Almighty knows best.

Among the structures of the Qur'anic separators, in which the object is deleted for limitation purposes, the two objectives of the verses were deleted. These verbs are originally intransitive because it requires an object from outside this context, but the Quranic context in which it occurred suggests that the intention is to prove its meanings to its subject only without looking at a specific object. The subject is not originally intended in these structures, and if the object was mentioned or if it was intended here, the meaning will be spoiled. The purpose is meant for making laughter, making cry, making death, and giving life are made, by emitting these qualities without restricting them to the objects. Therefore, these verbs and others alike are considered in the ruling on the transitive verbs. (4)

**The Second Requirement - Increasing:** One of the patterns of rhetoric in Arabic structures is the increasing of one of the linguistic elements to the structure. Ibn Faris decides that the Arabs increase in their speech words and verbs (1). Al-Zarkashi stated that the right to increase is in letters and verbs. As for the nouns, the grammarians agreed that they are not to be increased, although many interpreters judged them to increase in many positions (2).

It appears that Ibn Faris and Al-Zarkashi look at the type of word that is increased in Arabic structures, and that it includes nouns, verbs and letters, but if we look at the increasing from the quantum side, it may be in one letter of the alphabet, or in a single word, or in a complete sentence.

The ways of increasing differed between letters, words and sentences in the Qur'anic separators. The research is limited to the semantic analysis of the first two types. to indicate semantic aliments inspired by this increasing.<sup>9</sup>

**First: Increasing the Letters:** The word structure, many scientists have attributed the increase in this word and its alike in some other separators to nurturing the phonological consistency between this separator and the rest of the surah separations that were built on the alif letter.

And if the Qur'an considers verbal consistency and musical harmony between the separators of the verses, then this is not at all, as evidenced by the separator of the fourth verse of the surah itself, do not maintain steady for toning purposes at the rest of the surah separators.

And extrapolating the context in which the verse was mentioned leads us to clarify the reason for this increasing. The syntax of the verse is within verses illustrating one of the most severe situations that believers have passed through.

When the tribes gathered against them and doctrines' companies surrounded them, so they came from all sides. They want to exterminate them. Undoubtedly, that this is a situation in which the hearts reached the throats, hearts reached the throats, and they assumed about Allāh [various] assumptions. As if the provision of a thousand soldiers reflects the reaching of the hearts to the throats from the severity of the tightness, and expresses doubting suspicions, and every doctrine went away from the horror of the situation in which the believers were trembled with a severe shaking., and God Almighty knows best.

**Second: Increasing Words:** One of the rhetorical ways of the Holy Qur'an is that each verse comes in a complete meaning. Its separator has an excessive meaning over the preceding meaning, this is called Igal (l). Igal may be a word or a sentence. As for Igal with one word, it is noticed that it does not occur in any of the intention of the words, but rather occurs in the odds and ends. The most common in the adjective and adverbs, and examples of it in the Qur'anic separators are the following: Allah has already given you victory in many regions and [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with [i.e., in spite of] its vastness; then you turned back, fleeing. And hereby the evidence is the increase of the in the verse of the Holy verse; if it occurred a confirmed adverb and it indicates what is before it, the escaping indicates fleeing. This may lead to the delusion that the word is increased simply because of the verbal consistency of the separators of Surrats. But

extrapolate the context of the situation and the linguistic context accompanying that word indicates that it has a semantic function without which the meaning is not complete.

As for the context of the situation, its summery is the defeat of Muslims on the first day of Battle of Hunayn. Because they depended on their abundance of number that they boasted, and they thought that they would not be defeated in terms of shortage in number. But "Hawazen" carried a one-man campaign on them, and the situation became more severe against the Muslims, and terror spread among them, and as result they fled. Only the Messenger of God and a number of his companions were firmed to the infidels (2). As for the linguistic context, it is represented in the linguistic structures that precede the and the following term. Including did not avail you at all" and the earth was confining for you with [i.e., in spite of] its vastness. Then God sent down his His tranquility and sent down soldiers [i.e., angels] whom you did not and punished those who disbelieved.<sup>10</sup>

All these linguistic structures strengthen the context of the previous situation and confirm the defeat of Muslims at the beginning of the battle. In light of the two previous contexts. It is that the escaping of Muslims on the day of Hunayn was to be in the wrong way of the fight or being in favor of the fight or being in favor towards some other group. Rather, it was escaping from the battlefield, with an obvious defeat accompanied by fear and panic, when Muslims admired their abundance. God entrusted them to themselves, and God Almighty knows best

**The Third Requirement - Advancing and Delaying:** The advancing and delaying in the elements of linguistic structure are considered among the ways of Arabic rhetoric, and an expression of thoughts and feelings. It is «a semantic verbal process at the same time, whenever a word is advanced which should be delayed, the speech must be analyzed to recognize the beauty brought about by that creator with delaying and advancing (1). Al-Zarkashi considered it as evidence of the Arabs' capability to eloquently speak it, and their gift in their speech (2).

The phenomenon of advancing and delaying has been repeatedly occurred in the Quranic separators, and a group of scientists demonstrated it by considering it verbal consistency and phonetic harmony. This was not accepted by many scientists, headed by the Sheikh of the rhetoric Abd al-Qaher al-Jarjani. who criticized those who make advancing and delaying beneficial in some words and not beneficial in some others, and stipulated that when the advancing was specialized in speeches with a benefit shouldn't be delayed, it must have been a case in every form and every situation (3).

Even if the scientists purify the Eloquence speech from considering the rhythm and assonance in the advancing and delaying. Almighty God's speech is more eloquent. Consequently, more deserving to be purified. Therefore, the research believes that, there are semantic benefits that precede the verbal benefit of advancing and delaying the Quranic separators. This what the research seeks to prove through the semantic analysis for some separator's structures.

In spite scientists mentioned many semantic purposes for advancing, they all agreed that the main and key purpose of advancing is to concern or care. According to Seboue's saying: "It is as if they - the Arabs – present which statement is more important to them and they are more concerned of its meaning, and if they all are concerned and cared about the meaning" (4)<sup>11</sup>, or there is another purpose might have been shared with it in terms of advancing or delaying.

The advancing and the delaying occurred between the two pillars of the sentence, and it has several forms. Either between the factor and it's relevant, this has several forms. The research finds it sufficient to represent both types of advancing and delaying in a manner that satisfies the purpose and achieves the goal.

Among the patterns of advancing and delaying between the two pillars of attribution in the structure of the Qur'anic. The attributed prepositional phrase is advanced to your Lord over the "attributed to" permanence. This may delude that the relinquishment from the deep structure to the superficial structure is for the sake of the separators being appropriate with other separators for the rhythm purpose.

But the extrapolating the context of the verse suggests that there is a semantic purpose of this relinquishment that collaborates with this phonetic harmony, adding it strength over its strength, and adding to it an influence. The first place is a reminder of the determination of the Day of Judgement, which is God's perfection of justice and the fullness of his wisdom. In which the servants are to be accountable for ones' actions in this worldly life. It is the truth that the disbelievers deny. This reminder of the Day of Judgement includes a warning and threatening to those who deny it. If the Judgement Day occurred with its horrors, a servant will find no way escape nor place for permanence except God's, his wisdom and his will. There is no judging on heaven or hellfire on this day except Almighty God's, and there is no will in it except for Almighty God's, so whoever Almighty God wishes will bring him to heaven, whoever wishes will bring him to hellfire.

Based on this, the semantic value reveals that the advancing of the Alkhobar to the Almobtada in the previous sentence is that it is God 's jurisdiction alone in the matter of the Judgment Day and the judging on it either in heaven or hellfire, restricting the creatures' affairs to his judgment and will (1), and if the structure occurred in its origin, it is more likely that the permanence was to God and others. This may give the denier of the Ba'ath security from God's torture by having a recourse to others, and that is not appropriate with the context of the threatening in which the verse mentioned.

As for the advancing and delaying in the relevant of the actual sentence, it occurred many times in the Qur'anic separators, either advancing of relevant on the verb itself, or the advancing some relevant to each other. According to the research, it should set an example of advancing the relevant before the verb; to reveal some rhetoric of the structures and separator miracle. Among that, the Almighty saying in Surat Al-Haqa:<sup>12</sup>

A real relevant was advanced before the separators' verbs. And the original structure before advancing before the first separator, take him to the hellfire, and before the second separator, tied him in a chain. Some scholars have justified this relinquishment from the origin by considering the equal syllables and the proportion of the separators ends. But the context of the preceding and subsequent verses of these two verses reveals that there is a semantic value for this advancing which went out of the origin, the two verses were mentioned in the same context which presents alive scene of the torture which befell in the Judgment Day for those who were given their books in their left hands, for what was bad actions he committed in his worldly life, is there anything worse than disbelieving in God and devoting worship to others than his Creator? it is not surprising that he deserves special types of torture aggravated by pain and exhaustion.

Based on this, the semantic value was revealed by advancing in this context, that is specifying jurisdiction of directing to hellfire exclusively. And specifying that the length of the chain wire is only seventy cubits. This is a poring of the suffering that someone deserves whoever does not believe in God Almighty in his worldly life.

And whoever does not encourage the food for the poor. This is supported by Al-Zamakhshari his book AlKashaf. He says in the interpretation of the first verse: "Then you (angels) take him/ her only to Hellfire, which is the greatest fire". In the interpretation of the second verse, he says: "The meaning in advancing the chain before the wire is the same sense as introducing hellfire before taking him/ her. That is, you (angels) only insert him in this chain, as if it was more torturing than other places of exhaustion in hellfire (1).

Thus, the semantic structure is supported by the verbal structure of the structural miracle of the Quranic separators.

**Conclusion:** In conclusion, the research records the most important findings, as follows:

1. That Identifying of the Qur'anic separators and counting the verses of the Holy Qur'an have several benefits which lead to the reservation of religion of Almighty God's Holy Book.
2. The relinquishing from the origins in the structures of the Quranic separators was not the main purpose of it to consider the verbal consistency, but this verbal consistency was in harmony with the semantic consistency inspired by the Quranic context, and this is one of the aspects of the Quranic miracle.
3. The context has a major role in understanding the Qur'anic verses and eliciting the semantic values which reveal the structural phenomena which have deviated from the linguistic origin in the Qur'anic separators.
4. The research proved the validity of the application of modern linguistic curricula, and what resulted in terms of ideas and theories to Arabic texts, through their application to the Quranic text, and it has also proven through the semantic syntax structure of the Qur'anic separators that these approaches are characterized by a scientific methodology which leads to accurate scientific results.

In the light of the previous results, the research recommends the following:

1. Completing the study of the structures that relinquished from the origin in the Qur'anic separators, such as feminization, masculine, singularity, deuteronomy and plurality; An increase in the confirmation of the Quranic miracles in the separators.
2. the Qur'anic separators as an integrated linguistic study at the five linguistic levels: sounds, morphs, grammar, semantics, and dictionary; to generate more general and accurate results.
3. The necessity of collaborating efforts of linguists, rhetoric, and interpreters in the Qur'anic separators to benefit from the lessons of the Arab and Islamic sciences in drawing the most accurate results regarding the Quranic separators.

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